

THE
EAST ANGLIAN;
OR,
Notes and Queries

ON SUBJECTS CONNECTED WITH THE COUNTIES OF
SUFFOLK, CAMBRIDGE, ESSEX, & NORFOLK.

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HONORARY SECRETARY AND TREASURER TO THE SUFFOLK INSTITUTE OF ARCHAEOLOGY, &c.

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No. 1.]

OCTOBER, 1858.

[PRICE THREEPENCE.]

PROSPECTUS.

The Committee of the Suffolk Institute of Archæology, Statistics, and Natural History, believing that a periodical conducted on a similar plan to the well-known "Notes and Queries," but confining itself to questions bearing on Local History and Science, would be useful and edifying, propose, with the concurrence of the other Archæological Societies of the district, to issue an occasional sheet of Notes and Queries on subjects connected with the Counties of Suffolk, Cambridge, and Essex.

The advantages of such means of intercommunication, more especially for the Members of the various societies, are too self-evident to be dwelt upon. Those who meet with facts worthy of preservation may here record them; while those again who are pursuing enquiries may through this medium ask for information on points which have baffled their own individual researches.

Many a book, not professedly bearing upon the Eastern Counties, contains notes which may usefully be transferred to these pages; and many persons have time and inclination to write a valuable Note who cannot undertake an elaborate Essay. It will in fact be the COMMON PLACE Book of the learned and intelligent; a depository for those who find, and a resource for those who seek; and thus it is hoped become an important contribution to a more perfect history of the district than it now possesses.

The frequency of its publication will depend in some measure upon the urgency of the Queries propounded, and the amount of interest evinced in its progress.

B

478072

NOTES.

ON LOCAL PECULIARITIES, PHYSICAL OR MENTAL, ARISING FROM SOIL OR CLIMATE.

The varieties of soil and climate, even in the limited district of one country, have a remarkable effect on the physical and, probably also, on the mental character of the inhabitants. The same results which occur in comparing the diversities of character in the inhabitants of different countries may be found, though of course in a minor degree, in the districts even of one county.

Nor is this confined to mankind only; animals are similarly liable to be impressed physically by soil and climate.

Thus in Suffolk, which consists principally of heavy soil, the horses, cows, and hogs, have all the same short, squab, punchy character; even our peasantry are also said by "Foreigners" (*i.e.* all not Suffolk born), to be on the same short, dumpy scale; and Punchy, or Suffolk dumplings, are the terms they sometimes think fit to designate us with. Metropolitan hatters and craniologists affirm that the Suffolk people have the smallest heads in the kingdom, with the exception of the men of Essex, and the Spitalfields weavers. This may perhaps account for Suffolk being mentioned as "silly" Suffolk, and Essex being called the county of "calves". Yorkshiremen and South Scotch are said to have the largest heads, and the terms a "cute" Yorkshireman and a "cannie" Scot, are proverbial. But on our side we may argue that as they are larger races of men, they of course ought to have larger heads than the more diminutive Suffolcians.

After all we retaliate by looking down upon Foreigners, and despising all importations from "the Sheers," as we have some reason in a few matters, such as agricultural horses and implements. Even depreciated Suffolk has within itself its own peculiar Bæotia, and we ridicule the inhabitants of our heaviest lands as dull and stubborn as the clods they cultivate. But like the "Far West" in America, "High Suffolk," as this part is termed, is always at a distance. Many confess to live near it, none exactly on the spot.

In Norfolk (principally sandy land) men and animals are of a light wiry make, and formed for activity rather than strength. Marshall, an agricultural writer of about 80 years ago, mentions his astonishment at the activity and quantity of work performed by Norfolk men and horses; and even 400 years ago this was proverbial. Chaucer, who describes *classes* in his *individual* portraits, makes his Norfolk Reve or Bailiff, a most active and irascible man, and withal "as lean as is a rake." Jocelyn de Brakeland who wrote 700 years ago, says, referring to Sampson, a Norfolk man, then Abbot of Burv St. Edmund's, that he was called by his opponents a Norfolk "Barrator," that is, a litigious quarrelsome fellow. And Fuller, who wrote 200 years back, mentions in his "Worthies," that the litigiousness and knowledge of law in Norfolk men, was proverbial, and that Norfolk had then produced more and better lawyers, than any other district in England, of similar size. Tusser, the author of the "Five Hundred Points of Good Husbandry," writing about 250 years ago, complains of "Norfolk wiles," he having married a Norfolk lady, and lost his money by farming in that county.

"For Norfolk wiles, so full of guiles,
Have caught my toe, by wrong so,
That out to thee,* I see for me
No way to creep."

The following more modern stanza describes in short, the peculiarities of the three counties,

"Essex miles, Suffolk stiles, Norfolk wiles,
Many men beguiles."

The old Norfolk sheep were noted for their length of limb and activity, and the old Norfolk hackney was noted as a fast trotter.

Turning to the Fens of our eastern counties, we find still a different character in men and animals. Physically large, bulky, and powerful, they, from the effect of soil and climate, become slower and more inactive. Thus, the Lincoln horses are large, heavy, and slow; the Lincoln sheep large and inactive; while the men of the fens are phlegmatic, fond of religious discussions, and inclined to calvanistic and fatalistic doctrines and ideas. The eastern fens were, and are the stronghold of dissent, and in the time of Charles the First, produced many of those gloomy enthusiasts who overturned church and state in Ireland, and laid in America the foundations of a great nation.

I shall add a few words on the influence of soil, &c., on the *colour* of animals. We all know how Providence, to enable animals and insects to escape their enemies, has assimilated their colour to that of their numerous resorts, and that in Polar regions, where snow covers for the greater part of the year all the earth, nature changes the colour of fur and feathers to white also. But the principle exists in all districts and results in a permanent and distinct hue, unless by crossing we cause both colours and breeds to intermix and vary. Thus, in Devon, the soil is for the most part of a bright red clay, the cattle are similarly of a bright red colour. In the North of Scotland, where dark moory soil and hills covered with heather shews black for nearly all the year, the horses and cattle are almost uniformly black. Just, as on our black-earthed English fens the horses are of a similar black colour, and in Suffolk, likewise, our breed of horses are uniformly of a light red chesnut or sorrel, and the native breed of cattle most of them so likewise, because the majority of soils, whether of clay or sand, are yellowish, with sometimes a tinge of redder earth or sand intermixed.

June 29th, 1858.

W.

LOCAL PROPHECIES.

Some years since a friend shewed me the following lines, which he said he copied from an old Court Book of the manor of Shimpling Thorne, between Bury St. Edmund's and Sudbury.

"Twixt Lopham forde and Shimpling Thorne
England shalbe woonn and lorne."

May I suggest that the "Notes and Queries" should endeavour to collect, record, and explain, all such matters affecting the district.

W.

* Suffolk, his old and favourite abode.

ON THE WORD "TOT," "TAT," "THET."

East Anglia abounds in names of villages containing this monosyllable in composition. Tottenhill and Tottington, Tatterford and Tattersett in Norfolk, the two Tuddenhams in Suffolk, one Thetford in Norfolk and another in Cambridgeshire, are instances. Rivulet is the meaning usually, and I believe rightly, assigned to our little friend. I have no personal acquaintance with the Norfolk villages, but the others bear out the derivation. My object is to unite all these varieties under the captaincy of our old English 'tide' or 'tyd,' and further to suggest an origin for this father of them all.

Voltaire never said a truer word than that in Etymology the vowels go for nothing. The same vowel is not only pronounced differently in different districts, but the same man will pronounce one vowel often in more ways than one, sometimes in more than two. I remember my father saying that he has heard a man from the Suffolk woodlands, after calling a mill a mill, proceed in the course of a few minutes to call it a 'mell' and a 'mull.' We know from the acknowledged derivation of 'Teddington' (Tide-end town), that 'tyd' can become in composition 'ted'; then why not 'tud' 'tod' (Toddington, Beds), 'tot' and 'tat'? The word 'tyd' names the adjoining villages of Tydd St. Giles (Cambs.) and St. Mary (Linc.) There is a place in the latter parish known as 'Tydd Gote' (tide-go-out), or the turning-point of the salt-tide, as I presume; but it seems not improbable that a running stream of any kind was a 'tyd.' Who does not remember

"Why weep ye by the tide, ladie?
Why weep ye by the tide?"

I don't mean to say that the lady, like Achilles, might not have "loot her tears doon fa'" *παρὰ θίνα πολυφλοίσβοιο θαλάσσης* but I think the general impression is that "the cold streams ran by her," as "her eyes wept apace." I think myself fortunate in thus finding even a single specimen of 'tyd' in the old sense. Who has ever found 'ham,' 'ing,' 'worth,' &c. even in our oldest writers? In the oldest ballad in Ritson's Robin Hood there is the classical 'rivere.' By Spenser's time the word 'tide' had reached its present state (see "Faerie Queene," b. iv., canto ii.)

"Which have the sea in charge to them assinde,
To rule his tides."

But in the earlier part of the eighteenth century the old meaning revived a little—

"See yonder river's flowing tide." H. Carey.
(Percy's Reliques, B. III., No. 21),

Supposing this to be the true "theory of tide," I think no one would be inclined to doubt the intimate relation of all the monosyllables in question to one another. As to the origin of the family, is it not the "tattling" of the brook? We may observe the same variation in vowel in the cognates of "tattle," "titter," "stutter." The two sets of words may be thus independently traced to the sound which most truly reflects the things they are respectively intended to represent.

I may add that there is a place in Kent (I believe in Romney Marsh)

called 'Tyd' (See Dugdale on Imbanking, p. 29); that the Tweed is written 'Twyde' in the older ballad of Chevy-chace; that Todber (Dorset) has its rivulet, and that I shall be very glad to know whether the same is true of Tadlow (Cambs.), Tittleshall (Norfolk), Todmorden, or any similar name, *Sevenoaks*, July 26th, 1858.

J. J. RAVEN.

Query.—Does the little stream in Norfolk known as the Nar run in any or many places through a chalky soil, and has its water any whiteness of appearance in consequence?

J. J. R.

INSCRIPTIONS ON CHURCH BELLS.

Allow me to suggest that an attempt should be made by means of your "Notes and Queries," to ascertain the dates and the inscriptions upon all the Church Bells in Suffolk. I think an interesting collection might be made, if the members of the Society would search their several neighbourhoods, and give information, such as—

1. A copy (in writing) of the inscriptions on the Church Bells.
2. A rubbing of the inscription, which would faithfully represent any peculiarities.
3. The diameter of each bell at the mouth; and, where possible, the reputed weight of the bell.

At the same time the name of the Church, and the number of bells in it should be given.

Something of this kind has been attempted in Wilts, by the Rev. W. C. Lukis, one of the Secretaries to the Archaeological Society in that County; and the result is a very interesting volume, which he has lately published. He has given many inscriptions, &c., from other counties, but states his ignorance of the Eastern Counties. I was able to send him the other day an inscription from the neighbouring church of Kersey, which shews that the Grayes, great bell founders in the 17th century, lived at Colchester.

I think you will agree with me that this matter is worthy of consideration.

I add a mode of obtaining fac similes from bells, which was given me by a zealous antiquarian friend.

1. Strain tissue paper over the raised letters, fastening it in the right place with small wafers.
2. Rub an ordinary lead pencil upon the bell in a convenient smooth part, as a palette.
3. Then, using a piece of kid (glove) leather upon your forefinger, take up some of the powdered lead, and with it go over each letter and device separately.

H. P., *Hadleigh*.

LOWESTOFT TOKENS.

I possess a list of the late Mr. Neville Rolfe's collection of Norfolk and Suffolk Tokens. In his Lowestoft list I find the following enumerated.

1. Robert Betts, of *Lowestufe*, 1655. White. Bakers Arms. R. G. B.
2. Thomas Botson, in *Loestofe*, Suffolk. Bakers Arms. T. A. B.

* "An account of Church Bells, with a list of Bell Founders, &c., by the Rev. W. C. Lukis, M.A." J. H. Parker, London and Oxford, 1857."

3. Thomas Harvy of *Loistofe*, grocer: Grocers Arms. T. H.
4. A Lowestoft farthing, "*Villa Lowistoff*," Suffolk. Rose surmounted by a crown.
5. John Smith, of *Lowestufe*, 1656. Seven Stars. I. S.
6. Jos. Smithson, Robert Barkes, Churchward: 1669. Willa *Löwis-toff*, Suffolk. Rose surmounted by a crown.

Of the 19th century tokens, he gives only one example:

Ob.: figure of Hope, sitting, her right hand leaning on an anchor and her left pointing to a ship in the distance. "Success to the Lowestoft Fisheries." *Ex.* "1811." *Rev.*: "one Penny Token," in a double circle, Laurel branch, beneath "Non sibi sed patriæ." Payable at J. Chaston's, Lowestoft. Edge milled.

I shall be obliged by any of your readers giving me a note of any others with any particulars of the parties issuing them. W.

ORIGIN OF THE NAME OF KESGRAVE.

I was much pleased to see the prospectus of the "Notes and Queries" you purpose printing, relative to the county of Suffolk, a work I hope will meet with an extensive circulation.

I should be very glad if some of your correspondents could give me the origin of the name of *Kesgrave*, a village situated between this town and Woodbridge, where there are a number of tumuli, traditionally said to have been raised after a sanguinary fight between the Romans and the Iceni. Some years since several of these mounds were destroyed, in making a new carriage road to the mansion of the late R. N. Shawe, Esq., when a considerable quantity of fragments of urns (evidently Roman), were found, and one nearly perfect, containing human bones partially burnt. I have examined the Domesday Book, and several of the works published by the Record Commissioners, and can find no mention of *Kesgrave*, but have in some very early deeds seen it written as "*Casgrave*" and "*Caesgrave*," and I do not think it to be "too far fetched," that as it was a burial place of the Romans, who were called *Cæsars*, that the name "*Caesgrave*," or "*Kesgrave*," was given to it from that circumstance.

Ipswich, June 20th, 1858.

TYRO.

MINOR NOTES.

Hour Glasses and Alms Boxes in Churches.—In Kedington church, near Clare, Suffolk, on the left side of the pulpit, is the stand for supporting the hour glass, formerly used by ministers, when preaching. It is a slender turned pillar, rising about 13 inches above the side of the pulpit, and surmounted by an iron ring or rim, 6 inches in circumference.

In the middle aisle of this church, placed opposite the reading desk, is the ancient alms box, for receiving donations on Sundays, for the poor. It is a plain solid piece of oak, fixed in the floor, the receptacle for the money is scooped out of the top and covered by an iron lid, secured by a lock. The money was admitted through a slit. A.

Little Fakenham Church.—I have in my possession, through the kindness of the late Mr. Page, editor of the "Supplement to the Suffolk Traveller," the original will, on parchment, of Ralph Grenegres, of Great Fakenham, dated in the feast of St. Lambert, Bishop and Martyr, in the year 1440, which contains the following:

"Item lego ad emendacionem eccl'ie de Fakenham p'na, xxs."

This I believe is the only evidence ever yet met with of a church existing at Little Fakenham. T.

The Seven Ages of Man.—In one of the upper chambers of the gatehouse at West Stow Hall, near Bury St. Edmund's, are some rude distemper paintings, of the time of Queen Elizabeth, representing four of the seven ages of man. One, a youth hawking, has this inscription, "Thus doe I all the day"; another, a young man making love to a maiden, is inscribed, "Thus doe I while I may"; the third, is a middle-aged man, looking at the young couple, with this inscription, "Thus did I when I might"; and the fourth, is an aged man, hobbling onwards, and sorrowfully exclaiming "Good Lord! Will this world last ever"? (*Proceedings of Suffolk Archaeological Institute*, i.) Are there any other instances in the district, of this favourite subject of medieval artists? If so, I shall be glad to be informed of them, their date, and mode of representation. S.

Pulpits.—The pulpit in Stoke by Clare church, is probably the *smallest* in the county. It is handsomely decorated with well-designed tracery work, carved in oak, of which material the pulpit also is formed. The whole is in excellent condition. A.

Rev. William Tyllotson.—William Tyllotson, curate of Capell, A.D. 1594, was a diligent and accurate collector of monumental inscriptions, arms, &c., in churches, manor houses, &c., in divers counties, but particularly in Suffolk. In the year 1726 I borrow'd of Maurice Shelton, of Barningham Hall, Esq., a thick MS. book, in 8vo., of this Tyllotson's hand writing, containing a great number of epitaphs, arms, &c., in Suffolk, Norfolk, and Essex, with an account of the arms and founders of Colleges, the arms of Bishops' sees, and many other curious observations, and I hope it is yet in his widow's possession, at Bury St Edmund's (9th July, 1765), from whom I hope once more to obtain the favor of perusing it, and copying such matters from it, as time may probably have wasted, before I began to search into the antiquities of this hospitable and delightful county of Suffolk, in which I was born, and my forefathers inhabited for several generations, &c. At page 420 is wrote Willm. Tyllotson, his book, Curate at Capell, A.D. 1594.—*MS. note of Tom Martin penes Mr. R. Deck, Ipswich.*

Beccles Congregational Chapel.—In Neale's *Puritans*, ed. 1822. vol. iv, p. 172., we read:—"In 1652 was laid the foundation of the Congregational Church at Beccles, by nine persons joining together in church fellowship and by July 29, 1653, their number was increased to 40." Can any of your readers give me any further information as to the early history of this chapel, its ministers, and principal supporters. B.

Solemn League and Covenant.—At the meeting of the Society of Antiquaries, on the 11th December, 1851, the Rev. R. Exton, of Cretingham in Suffolk, exhibited an original roll, containing the Solemn League and Covenant as subscribed in that parish, on the 20th March, 1643. The signatures attached are those of "Ro. Sayer," Vicar of Cretingham, from 1634 to 1650, and forty-three of his parishioners, of whom seventeen signed by marks. A similar roll signed by "Robert Harris," the intruded minister of Mellis, and 53 of his parishioners, of whom 19 signed by marks, was exhibited by the Rev. Henry Creed, Rector of Mellis, at one of the meetings of the Suffolk Archaeological Institute. I presume others remain in the district.

Vineyards.—At Bury St Edmund's is a piece of ground enclosed with a wall, and known as the Vineyard. Are there any other pieces of land in the district bearing this name; and if so when were they disused for their original purpose?

BURTONSIS.

Lady Agnes Byng Geranium.—Of all the summer and autumn beauties that adorn our gardens, perhaps none are more showy and more in favour with the fair sex than the scarlet geraniums, which, thanks to the gardeners of the present time, are so much improved in form and colour as to supersede the old scarlet altogether. Among the scarlets there is one that may be placed in the first class, if it be not even the best yet produced. It was raised by Mr. Grant, the late gardener at Great Livermere, Suffolk, and named, by request of the late Lady Katharine Jernyn, after Lady Agnes Byng, the then lady of the hall. Any one who has seen the gorgeous beds that Mr. Grant had on the lawn must have been struck with the number and beauty of its blossoms, the bright green of its foliage, and its symmetrical growth, which at once place it in the van of the scarlets. I have had these facts forcibly recalled to memory, and wish to preserve them, not only from the lamented decease of *all* the above parties, but also that, as a local plant, a gem which sprang up at our own doors ought, at least in *this* neighbourhood, to bear its proper name; but I am sorry to say that the liberality of the gardener was abused, and that persons in the trade, to whom he gave cuttings, sent it out under two or three different names, and it is better known around this town as "Frogmore," or "Frogmore Improved."

H. T., Bury St. Edmund's.

Vagrants.—In the Ingham Register, A.D. 1598, is this entry:—"The names of those vagrant ones y^t have bene ap'hended and ponished in our towne according to ye statute in ye case made and p'vyded—

Inprimis Henry Peter, about y^e age of xiiij yeares, borne in Semer in Suff., as he sayth, was openly whypped as a vagrant in Inghm the first day of May (A.D. 1598), and he had but three dayes granted to go directly to Semer at his perill fro cu'stable to cu'stable." Three others are entered in this register, who had been punished in the same way.

Heset Register has similar entries. Can any of your readers supply these or others bearing on the former condition of the poor?

T.

QUERIES.

ST. LEONARD'S CHAPEL, BILDESTONE.

I should be much obliged to any Correspondent who could give me more certain information about the following matter. In most of the county histories I find, under the head of "Bildestone," a note to this effect:—"Besides the church: there was also a chapel, dedicated to St. Leonard, in which was Gidington's chantry." This building was destroyed in the 17th century, after 1638, for in the Churchwardens' accounts for that year is this entry: "For glasing the chapell and other charges then bestowed, 17s. 2d.," and before 1642, as a measurement of the chapel-yard was then made, making it about 10 rods long and 4 wide, which was reported to be in the occupation of two tenants. No relic of the building now remains except the bell and the misereres, which last were removed to the church, and are of the 15th century design. Why also was it called Gidington's Chantry? I cannot find any person of that family connected with Suffolk except Roesia who, after the death of her first husband, Adam de Cokefield, in 1198, married Thos. Gidinton, of Gidinton, in Warwick, and died 1242.—F. S. Growse.

Since writing the above I find that the occupation of the chapel-yard does not imply the destruction of the chapel, for in a lease of 1675 the yard is described as abutting, at the north side, upon the chapel, and is stated to have been in possession of the parish from a time prior to the memory of man "in usum reparacionis ecclesie parochialis et capelle."

EPITAPH IN EAST BERGHOLT CHURCH.

In the chancel of the Church at East Bergholt, is a well preserved monument with the figure of a gentleman habited as a lawyer, and the following singular inscription:

Edward,
Ever
Envied,
Evill
Endured
Extremities
Even
Earnestly
Expecting
Eternal
Ease.

Edward Lambe,
second sonne of
Thomas Lambe,
of Trimley,
Esquire.
All his days
he lived a Batchelor,
well learned in devyns
and Common Lawes—
with his counsell he
helped many, yett took
fees scarce of any.

Lambe
Lived
Laudably
Lord
Lett
Like
Life
Learne
Ledede
Livers
Lament.

he dyed the xix. November, 1647.

What can be the meaning of *ledede*?—D.

[A writer in *Notes and Queries* has given the following explanation of it. "The main stumbling block in the way of a solution of the above, is the unintelligible word *ledede*. I suggest we should substitute the word *lewde*. The whole would then read thus:—"Edward, ever envied, evill endured, extremities even (even the extremities of prosperity and adversity); earnestly expecting eternal ease. Lambe lived laudably. Lord! lett like life (such a life) learn (teach) lewd livers (to) lament. This reading, I venture to think, has the merit of simplicity; and the deviations which it proposes from the ordinary sense of the words are few, and such only as were imposed on the writer by the peculiar form of the epitaph."]

1. *Thomas Bedyll*.—It is said that *Thomas Bedyll*, once Rector of Hadleigh, A.D. 1531-1534, and afterwards Archdeacon of Cornwall, was one of the Commissioners appointed by Henry 8th to visit the Monasteries. Where is the authority for this statement to be found?

2. *Bason of Alchymy*.—In the inventory of Church Plate at Hædleigh mention is made of a "*Bason of Alchymy*." What was Alchymy?

3. *Busturn*.—Amongst the vestments was "a Vestment of white Busturn for Lenton." What was Busturn?

4. *Hepeyneys or Chepeyneys*.—Also a Cloth of white Damask powdered with—the word looks like "*Hepeyneys*" or "*Chepeyneys*." Can any explanation be suggested?

5. *Learings*.—"Item two cloaths for *Learings* of white Bawdkin." What were "*Learings*?" Viols? Lyra Viol was a musical instrument.

6. *Temp'all*.—"Item a *Temp'all* for Monks' use." What is a *Temp'all*?

7. *Peminny*.—"Item a *Peminny* for y^e Pascall, of Silk." The word appears to be *Peminny*. The meaning of it is sought.

8. *Book of Cryes*.—"Item a book of *Cryes*." Can this mean a book of *Kyries*? alluding to the anthem "*Kyrie Elieson*."

9. *Pars Oculi*.—"Item *pars oculi*." This was the name of a book, so called from the opening Latin words. Can any member of the Institute explain what it was more fully?

10. *Crucifix and Branches*.—"Item a Chalice silver and over-gilt with a Crucifix and *Branches* thereby." What were these *Branches*? do they signify that the Cross was what is called a "triumphant" Cross?

11. *Catholicon*.—"Item a *Catholicon*." What was a *Catholicon*?—P.

Secret Poisoning.—Is there fair reason for believing that the crime of secret poisoning by arsenic has been discontinued in Norfolk and Suffolk, or has it been carried on of late years with greater precaution?—W.

Deadly Nightshade given to Horses.—Can any facts be produced showing the present continuance of the practice, once common in some parts of Suffolk, of giving the *Atropa Belladonna* (Deadly Nightshade) to farm horses, for the sake for improving the appearance of their coats. Many mysterious cases of horse-blindness were formerly traced to this custom. Is it one of the traditional secrets passed from generation to generation of agricultural servants?—W.

Corton, near Lowestoft.—Not long ago I was in Corton churchyard, near Lowestoft, and saw the sexton turn out, from a grave he was then digging, five skulls lying one under the other at different depths. They had evidently been undisturbed from the time of their burial, very many years ago. I was informed that other parts of the churchyard were quite as much crowded with remains. What further evidence beyond that of the size of the ruins of the church, and the contents of old graves, is there of the former populousness of this parish, where now the inhabitants are only few and scattered?—W.

Conovulus Coniformis.—Can any of your Suffolk readers give information as to the exact habitats of *Conovulus Coniformis*?—*Gasteropod* family, *Auriculidae*.—W.

Settlement of a Hospital on Clare Hall, Cambridge.—In a folio MS. book of transcripts from the MSS. in Bennet College Library, made by the Rev. John Corey, B.D., Rector of Landbeach, Cambridgeshire, and now in the library of the Cathedral of Ely, is the following letter from Mr. Edward Leeds, Master of Clare Hall, Cambridgeshire:—

"My duty in humble wise remembered, may it please your Gr. to understand that my Ld. of Ely, vpon sight of yr. Pres, after some musing did ratify and confirm my doings for the hospital, as the deed for him was devised; for which Clare Hall, specially the poor scholars that are to be brought up by that benefit, shall be bound to pray for your Gr. as a special benefactor and helper forward of so good a purpose. I now espy daily more and more the lack of Smith which was chosen to Eaton. I cannot by any means get the like man. My Lord of Ely is false sick. God grant him good recovery, and to yr Gr. many yeares in much honour.

"From Clare Hall, the 8th of Aprill, 1562.

"Yr. Gr. servant,

EDWARD LEEDS."

To whom was this letter addressed? to what hospital does it refer? and who was "Smith which was chosen to Eaton?"—ELIENSIS.

Carved Stonework in Wingfield Church.—In the vestry of Wingfield Church is preserved a piece of stonework (now much damaged), carved and coloured to represent a contest between a Lion and a Dragon. Can any of your correspondents inform me to what part of the former decorations of the Church it belonged?—R. J. S.

Use of Apertures called Hagioscopes.—I have never yet met with any full and satisfactory explanation of the use of the apertures occasionally found in the north chancel wall of churches, called hagioscopes, two fine specimens of which may be seen at Wingfield Church.—R. J. S.

Origin of the word Bonfire.—In Suckling's *History of Suffolk*, vol. ii., p. 53, is a list of the sums collected in Somerleyton, "towards the building a bone fire, at the Coronation of king Charles the Second," and among the items of expenditure is this: "John Dale, a load of bones." Is this the origin of the word?—C.

Wick and Wich.—What is the distinction between *wick* and *wich*, as terminations to names of places: as *Dunwich*, *Norwich*, *Walberswick*, &c. C.

Dance in a Hog's Trough.—Some few years since I heard a lad, of Great Whelnetham, giving evidence before the justices in Petty Sessions, at the Shire Hall, Bury St. Edmund's, say, "If the youngest child marries before the eldest the latter will have to dance in a Hog's Trough." Is this phrase known beyond the locality of the lad? and what is the origin of it?—B.

House of the Augustine Friars at Orford, in Suffolk.—The Augustine Friars first settled in Orford about A.D. 1294. In Tanner's MSS. are several notices of legacies to the house, and I should be glad if some of your antiquarian readers could furnish me with the names of any of the *Masters* from the foundation to the time of its dissolution in 1540.—GIPPS.

Blocked-up Rooms.—Some few years since (1848), I was told that a blocked-up room had been found at Bardwell farm, near Ixworth, in which were a table, writing desk, pipkins, &c. Can any one of your readers supply any information as to this discovery, and if it be traditionally accounted for, give the curious at a distance the benefit of the tradition.—I.

The Bustard.—It is stated in *Jesse's Country Life*, p. 16, that "the last that was killed near Thetford, in Norfolk (the Bustard country), was in the year 1831. The last Bustard known to be killed in England, was shot in the spring of 1843, in Cornwall." Is this correct?

The Tau in the Drury Arms.—How came the Tau cross to find a place in the Drury Arms? The pedigree of the Drurys says that the tau was assumed as an augmentation to the family arms by Nicholas Drury, Esq., of Thurston, in consequence of his having been in the expedition or crusade to Spain with the Duke of Lancaster in 1386, but this assertion is unsupported, for it is manifest, as Sir John Cullum remarks (*Hist. of Hawstead*), that if Nicholas Drury was in this expedition—crusade it could not properly be called—he must have been a youth at the time.—B.

Frog Attached to the Ear of a Knight—From the right ear of the effigy of Sir John Poley, kt., in Boxted Church, Suffolk, hangs a gold *frog*. The portrait of the same chevalier at Boxted Hall, the residence of his descendants, has the like appendage. What is the signification of this badge or ornament, and is there any other instance of its use in the same way?—B.

[A correspondent of *Notes and Queries* for June 29th, 1850, vol. ii., 76, in answer to a similar inquiry in that most valuable periodical, says "it appears from the treatise of Bircherodius on the Knights of the Elephant, an order of knighthood in Denmark, conferred upon none but persons of the first quality and merit, that a frog is among the devices adopted by them; and we need not further seek for a reason why this *symbolum heroicum* was worn by Sir John Poley, who served under Christian, King of Denmark, and distinguished himself much by his military achievements in the Low Countries."]

Family of Battely.—Can any one refer me to any notices of the Rev. John Battely, S.T.P., Archdeacon of Canterbury, author of "*Antiquates S. Edmundi Burgi*," &c., and supply any information as to his descendants.—B.

Cleket House.—In the will of John Buttery, of Bury, 1557, is this item: "My capitall mesuage, with the maltinge house and the tenement called Banyards, with all the gardaines, yards, and close to them belonging—except the ij tenements called the *Clekit House*."

What is the meaning of *Clekit*? Forby (*Vocab. East Anglia*) has "Clicket, v. to Chatter. Dim of Clack." Phillips (*New World of Words*) has "*Clicket*, the knocker of a door; but Chaucer uses it for a key."—H.

[A correspondent of *Notes and Queries*, vol. iv., 573, says that "in Scotland a *Cleek* signifies a hook; and to *cleek* is to hook or join together; thus a lady and gentleman walking arm-in-arm are said to be *cleekit* together. On this supposition the meaning would be, that the two tenements communicated with each other in some way—probably by a bridge thrown across—so as to form one house, which obtained its name from their being thus joined or *cleekit* together."]